1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

Introduction

I

INDIA is predominantly an agricultural and rural country. An overwhelming majority of her people live in the countryside. In undivided India it was estimated that there were over 700,000 villages within the country. Since partition this number has diminished, but the rural-urban ratio in the population still remains more or less the same. According to various estimates, 70% to 80% of India's population live in villages.

From time immemorial the village has been a basic and important unit in the organization of Indian social polity. It finds prominent mention in the classical texts of the land. For example, according to the *Rig-Veda* (generally dated in the latter half of the 2nd millennium B.C.) society developed in a series of ascending formations, starting from the family (*griha* or *kula*) and gradually extending to the village (*grama*), the clan (*vis*), the people (*jana*) and the country (*rashtra*). The term *grama*, still largely used in India for village, denoted an aggregate of several families sharing the same habitation. Besides mentioning that the village was headed by the *gramini*, chief of the village, the *Rig-Veda* does not give us any details regarding its internal structure or organization or its external affiliations. In post-vedic literature, particularly the epics, we have somewhat more detailed glimpses of the then existing settlements. The *Mahabharata* (*c.* 2nd century B.C.–2nd century A.D.) mentions several types of habitations and settlements, such as cattle farm (*ghosh* or *vraja*), small barbarian hamlets (*palli*), forts to protect surrounding settlements (*durga*), villages developing around the forts (*grama*), town (*kharvata* or *pattan*) and city (*nagara*). Through the *Mahabharata* we get an

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the death of Kemal Yar Jung the property came under the administration of the Court of Wards. In the meantime, vast changes were taking place in Hyderabad. After the Police Action of 1948, Hyderabad became an integral part of the Indian Republic. With the inauguration of the democratic order the Nizam has become a constitutional ruler and the feudal system within the State has been abolished. In consequence Shamirpet now comes under the jurisdiction of the normal district administration.

Shamirpet is situated at a distance of about a furlong from the north-bound road which runs between Hyderabad and Karimnagar. An unmetalled road links the village with the main road, from which some of the houses in the village are clearly visible. Between the road and the village there is a flat and fairly level patch of ground, and in the centre of this ground there is a tree around which the Muslims bury their dead. At the junction of the main road and the diversion leading to the village there is a small shelter for passengers awaiting the buses, built in stone and lime. A little way down to the north stands the Inspection Bungalow of the State Public Works Department. It is intended for the use of touring government officials, and can also be used by occasional visitors, who have to make a small payment for its use. Further north, at a distance of about two and a half furlongs, is the tank, which in its setting of barren rocks and tall trees provides a beautiful landscape. Between the tank and the road now lie the ruins of the 'summer house' which was built on the tank-bund by the last feudal landlord of the village. In his time it was provided with an electric generator, pipe lines and modern sanitary fittings, but after the Nawab's death it was deserted and is now a melancholy but romantic sight.

The village itself is not built according to a definite plan. A wide main street lies in the centre and runs almost parallel to and roughly a furlong away from the main road. As we proceed northwards down this street we find on the right a number of whitewashed stone buildings housing the various government offices, and on the left there are a number of small tea and betel shops. On the right there are also the residential quarters of the sub-inspector of police who is in charge of the police station, a government granary, living quarters of the police constables, the village dispensary, the school and the post office. Lanes branch off both right and left from the street, and on either side of these lanes are

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built the residential houses of the people belonging to the clean castes or to the Muslim community. The house of the Deshmukh, or the village headman, is the very first house and stands a little to the right of the unmetalled road that joins the main road to the village. It has a very high compound wall made of locally available stone and looks more like a small fort than a dwelling-house. In the main section of the village that sprawls to both sides of the main road it is difficult to discern any clear and systematic caste 'quarters' in which only members of one caste live. There is an unmistakable tendency among some castes, as for instance the Sakali (washermen), the Vaddar (stone-workers), the Golla (shepherds) and the Kummari (potters), to occupy houses in compact blocks on contiguous patches of land, but in close proximity are situated the houses of people belonging to other communities. In no sense can the individual clean castes be said to live in separate colonies, nor is any one caste in exclusive possession of any clearly marked out area. In many cases people live outside their own caste 'blocks'. The houses of the clean castes are built so close together that it is clear that considerations of caste distinction do not materially affect their choice of sites for the construction of houses. A Hindu may live in the immediate neighbourhood of Muslims, and often people belonging to quite different castes are one another's neighbours. It is probable that in the beginning the different castes marked out different blocks for themselves on the proposed site for the settlement. People coming later to the village either found a place to construct their houses in their caste block or had to choose a plot elsewhere. However, there are some communities which live in separate colonies or *wada*. To the east, a narrow strip of land separates the main settlement from the *Mala-wada*, or the colony of the Mala untouchables. Further east, and separated from the houses of the Malas by another narrow strip of land, is the colony of the Madigas. Distinct from both these groups, and situated to the north-east of the main village, there is a small colony of Erkala hunters, whose small circular huts stand out in marked contrast to the houses in the rest of the village.

It has already been pointed out that there is a school, a dispensary, a post office and a police station in the village. The school is at present ill-housed; it has five classes meeting in two small rooms and only two masters, who teach both Urdu and Telugu as well as the other subjects of the primary school curriculum.

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3*a*. Shamirpet from a hill outside.

312

3*b*. The Village Well.

[Facing p. 32]

621 in fact entered as parts of the village of Shamirpet in government records, and in a sense they are; nevertheless, on a restricted scale
623 they enjoy considerable autonomy. The elders of the hamlets try, as far as possible, to decide the hamlet's minor disputes without referring them either to the headman or to the village council of Shamirpet. They say, 'We are poor inhabitants of a small hamlet. Our resources are limited. The people of Shamirpet are prosperous; they have adopted the ways of the city. If we refer our cases to them, they will impose such fines that our necks will break.' Yet there are many cases in which one of the disputing parties, dissatisfied with the judgement of the elders and possessing the necessary financial resources or influential support, will refer the case to the Shamirpet village council. In all such cases one or two elders and influential people from the hamlet in question are summoned to attend the proceedings of the village council at Shamirpet. Similarly, for all the ceremonies organized jointly by the people of Shamirpet as a whole it is customary to send invitations to Babugura and Upparpalli and it is expected that they will be represented by at least some of the village elders.
[631] When the people of the village as a whole are summoned on government business to the district or subdivisional headquarters, the residents of the two hamlets have also to accompany the people of Shamirpet, for all the three settlements are, according to government records, component units of one village. However, the distance between Shamirpet and the two hamlets is an effective barrier to the pursuance of a common social life. And from this point of view the two hamlets are as independent as two self-contained small villages.

361 The area surrounding Shamirpet is quite densely populated. It
574 is not unusual to find a village or a small hamlet every three to six miles, and Shamirpet is surrounded by a number of villages, some large and others small. With most of these, Shamirpet, as a village, has very little to do. However, individual residents remain in constant touch with friends and relations in the surrounding villages. Ceremonies connected with the major crises of life, i.e. birth, marriage and death, often take people out of Shamirpet to the neighbouring villages, or bring people from there
564 into Shamirpet. For a more or less well-defined block of villages the different castes have their respective caste councils, to which matters concerning the caste only are taken.

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THE SETTING

361 Three miles to the north on the Hyderabad–Karimnagar road
312 there is another village, about as large as Shamirpet. It is called
578 Aliyabad. It has some rich and influential Muslim and Hindu agriculturists among its residents who share with those of Shamirpet the waters of the Shamirpet tank for irrigation purposes. This system is not very satisfactory and the two villages have numerous complaints against each other. There is a keen rivalry between the two, and every two or three years the tension and passions of the people rise to such an extent that there is danger of a breach of peace and of rioting. The residents of Shamirpet do not think much of the people of Aliyabad, and the latter heartily reciprocate their dislike.

571 People living in different villages have very few occasions on which to meet each other as a whole. There are no common ceremonies and functions in which several villages participate. To a certain extent caste ceremonies provide opportunities for inter-village meetings; but the most common meeting-places for people belonging to the nearby villages of the same area are the markets and fairs.

323 564 closely at Shamirpet only in six were the relations finally broken off on account of dissatisfaction to either or both parties. Non-agriculturists and such occupational castes as do not have arrangements with the potter buy their requirements from him for a cash price. The Kummari families of Shamirpet have more clients and customers in some of the neighbouring villages which have no potters' families living in them.

THE GOLLA

[361] 233 564 476 The shepherds occupy a block of their own in the village. Some of them cultivate small land-holdings, but the major source of livelihood for all of them is their traditional occupation of keeping herds of goats and sheep. They may keep one or two cows and buffaloes besides these herds which are their livelihood. They have an elaborate lore regarding these animals, and they are experts in caring for quite large herds. They train country dogs to help them in this, and with their aid prevent the goats from going [782] astray when they are taken out for grazing in the forest. By turns the Golla families in the village contribute goats or sheep for sacrifice in the village ceremonies. For this they are not paid. With this exception, they carry on all other transactions with the village people in cash. When people buy goats and sheep, the owner of the animal is always paid in cash. For goat's milk they expect spot payment, but arrangements for weekly or monthly payments may be made in the case of regular buyers. However, in one respect they may also enter into an agreement with the agriculturists which may entitle them to a small share of each harvest. After the harvest, when all the crops have been reaped, the agriculturists ask the Gollas to graze their herds on their fields and keep them penned in during the night. As there is very little fodder in the fields, the shepherds take the goats and sheep out for grazing in the nearby forest, and during the night keep them in the field. [241] The urine and dung of the herd is believed to be good manure, and as such this service is much in demand by the agriculturists. The shepherds often fix days with the agriculturists, and each one has his turn only on a limited number of days. According to the nature of agreement between the cultivators and the shepherds, the payment is either in cash or the latter collect their dues from the fields at the time of harvesting.

6:Spate N-4 (no date)1954 AWI India
Telugu AWI?

zone of the Orissa Hills. There are small deposits of lead (Nalgonda), copper and mica (Raichur), and graphite (Warangal), while the Ceded Districts have non-ferrous metals (manganese, antimony), corundum, and barytes; but most of the minerals here are associated with the bordering ranges to the E, and in any case are almost untouched. Golconda diamonds belong to history—and legend—rather than to modern economy. The forest resources around the Godavari are not very accessible, though it would seem that more use might be made of the river itself as an outlet, and power might be available from the rapids where it crosses the En Hills.

Population densities are not high—**170–200** in the Ceded Dts, **160–220** in Hyderabad. Villages are essentially tied to waterpoints, often in association with tanks, and generally built of mud or stone set in mud, with thatched roofs.[28]

Apart from Hyderabad City, towns are few and small. Warangal (**133,130**) is the largest, and of merely local importance; Bellary (56,148) is an important railway town and has small sugar and vanaspati (vegetable ghee) mills. Otherwise, except for cotton ginning and so on, industrial development is negligible: in 1949 Hyderabad had only 60,000 factory workers (probably mostly in the capital), 26,000 miners, 22,000 railwaymen.

Hyderabad (**1,085,722**) was in 1941 the fourth Indian city; it has since been outstripped by Delhi (Old and New together). Founded in 1589 by the Muslim king of Golconda, it was the capital of the Mogul Viceroyalty of the Deccan and of the independent state which arose on the Mogul ruins; old Golconda, an impressive hill-fortress, lies 5 miles to the W. The significance of Hyderabad is essentially administrative and cultural, as is evidenced by the high proportions of Urdu and Tamil speakers; the former represent the semi-feudal class dominant in the state until 1948, the latter the clerkly bureaucracy. The city is close-packed, mostly unplanned, with palaces perhaps more remarkable for size than beauty, surrounded by vast tanks. Most notable of modern buildings is perhaps the fine Osmania University. Six miles to the N is the enormous cantonment of Secunderabad, designed to afford protection to Our Faithful Ally the Nizam, and perhaps not less to ensure his continued faithfulness—a precaution not unwarranted in the stirring and in all senses intriguing days when the rising British power was at grips with the Marathas and the Mysore of Haidar Ali and Tipu, and when French influence was not altogether dead in the Deccan.

Telangana: Aspect and Prospect

Hyderabad, with its 82,313 sq mls and **18,655,108** people, its own internal posts (with yellow pillar-boxes), its integration of road services with the Nizam's State Railway, and with a reasonably good administration, was a

[28] W. Burns (ed.), *Sons of the Soil* (1941), 5.

6:Spate N-4 (no date)1954 AW1 India
Telugu AW17

312 Tungabhadra scheme; but the history of large-scale irrigation here is discouraging, though of course much experience has been gained since the 377 Kurnool failure. With the development of hydro-electricity there may come 491 decentralised industrial development on the Mysore model; but Mysore 433 had a more solid backing in at least some industry, sericulture and Bhadravati iron for instance, to give a base. Telangana is not without resources such as oilseeds and fibres (including sheep and goat wool), and in view of *India's* shortages in non-ferrous metals development of the poor communication net might lead to at least some exploitation of the scattered minerals. But when all is said, it seems likely that Telangana will remain, if not a backward, at least a poor country.

The Anantapur-Chittoor Basins

133 Between the bold scarp of the Palkonda Range and the higher Mysore levels are a series of basins around the middle courses of the Penner tributaries—Chitravati, Papagni, Punchu/Cheyyeru, the last two with a remarkable confluence-gorge in the Palkondas. To the SE the sub-region breaks down to the Nellore/Coromandel plains through the little intermont basins of the Nagari Hills (up to 2800 ft) and through the broader Swarnamukhi valley, which may occupy a fault-trough under the Palkondas. The whole area is crossed by N/S or NE/SW trap dykes, which may also have some influence on the remarkable drainage-pattern.

311 The area is isolated and poor, except in the extreme SE—the Nagari valleys, culturally transitional to Tamilnad. Only 20% of Chittoor Dt is cultivated—less than any other Madras District except the Nilgiris—but the density is **304**, intermediate between the Ceded Districts (*c.* **185**) and the coastal plains (**450–650**). Millets account for over 40% of the cropped area, followed by rice and groundnuts (24 and 14%).

491 There is no urban or industrial development worth mentioning. The 311 Nagari basins are better cultivated than those of the plateau, but even they 133 are not very impressive agriculturally: their flattish floors are broken by patches of sandy soil, almost bare but for a thin grass/acacia cover, and by naked rock exfoliation surfaces, looking like *roches moutonnées* and often used as threshing floors. Around the plain a lateritic piedmont slope fringes the craggy hills, with boulders as big as a small house on the talus slopes. ●[361] Below the lateritic apron is a better-watered and more fertile piedmont strip, which is in places a solid belt of paddy, the zone of bush and trees along the laterite margin being a favoured settlement-line. It is a strange landscape: fantastic hills, stacked and pinnacled, long ridges capped by massive quartzites, reflected in the still waters of the big tanks with their borders of toddy palms; an eerily attractive picture under iron-blue or grey skies.

6:Spate N-4 (no date)1954 AW1 India
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133 dicates deposition in shallow but not sheltered waters, and the general lie of the E coast may thus be of great antiquity. The change in strike between the Orissa Hills and the Cuddapahs is very closely followed by the coast.

137 The hills are wooded and the pattern of relief stands out clearly on forest
132 and population maps (Figs. 18, 30); but the forest is thin, rainfall being
523 only about 40 ins. and the rocks porous or fissured. The few inhabitants are mostly Chenchus, an aboriginal tribe living a semi-pastoral existence eked out by the collection of honey, bamboos, fuel for the railways, and other minor forest produce.

311 The valleys, however, though on the whole poor enough, have a fair
312 amount of cultivation, mostly jowar (25–30% TSA), other millets, groundnut (16–20%), with some irrigated paddy. The topography in the longitudinal valleys favours the construction of large tanks by bunding a transverse
[496] tributary gorge. The main (GIP) Madras–Bombay railway strikes diagonally across the S of the region, and is one of the most interesting traverses
133 in India. The hill country is first entered in the Nagaris, which are the last
● 361 Cuddapah outliers; here Renigunta and Tirupati are little towns controlling at once the route up the Swarnamukhi, the crossings of the river, and
311 the col to the N between the Palkondas and Velikondas. Beyond, in the Razampeta corridor, the contrast between cultivated floor and barren hills is exceedingly sharp. The generally arid aspect is mitigated by groves of
[342] mangoes around the tanks; houses are stone- or mud-walled, and round beehive huts, striped vertically in white and rusty red, attest the Telugu country. After crossing the wide bed of the Cheyyeru, the line emerges at Cuddapah from grey and arid hills into a greyer plain, a vast ash-coloured expanse largely given over to dry cultivation. The region lies on the margin of the October–December rainfall area of the Madras littoral, and the rivers rise in the dry Mysore Maidan, not in the Wn Ghats as do Kistna and Tungabhadra; hence, even in August, the great streams—Penner itself, Cheyyeru, Papagni, Chitravati—may be spreads of quartzite boulders, shingle, or sand, several hundred yards wide with a line of water a yard across, or even not a drop; while only 90 miles to the N the Ghats-fed rivers are full, great ribbons of muddy water half a mile or more wide.

312 Through the Kunderu valley runs the ill-starred Kurnool Canal, constructed in 1860–76 by a private company which apparently failed to notice the difference in the régimes of Peninsular and extra-Peninsular rivers; the complete, but inefficient, canal had eventually to be taken over by the government in 1882 after two decades of mismanagement. The topographical layout is obviously encouraging, and it is now proposed to recast the whole project, with reservoirs on the Kistna and at Someswaram in the lowest of the Penner watergaps; the project, if carried out in full, would irrigate no less than 3 m. ac., mostly, however, in the coastal plain of Nellore.

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dead, especially since the cessation of coolie emigration to Burma and Malaya.

(b) *The Deltas*

These, like N Kanara on the W coast, form an 'overlap' region, the breaching of the En Hills by the Godavari and the Kistna leaving the limits in the hinterland indeterminate where the hills virtually disappear for about 100 miles. There is of course a marked break of grade where the rivers cross the line of the hills—the Kistna, as we have seen, is actually superimposed across the Nn end of the Cuddapah Ranges, and here the gradient is 3½ ft or more to the mile, against 7–9 ins. near the sea. Their discharge is of course irregular; it has been estimated that in high flood the Kistna carries enough silt "to cover daily an area of 5 sq mls to a depth of one foot".[1]

[1] *Madras Gaz.* (1908), I. 167.

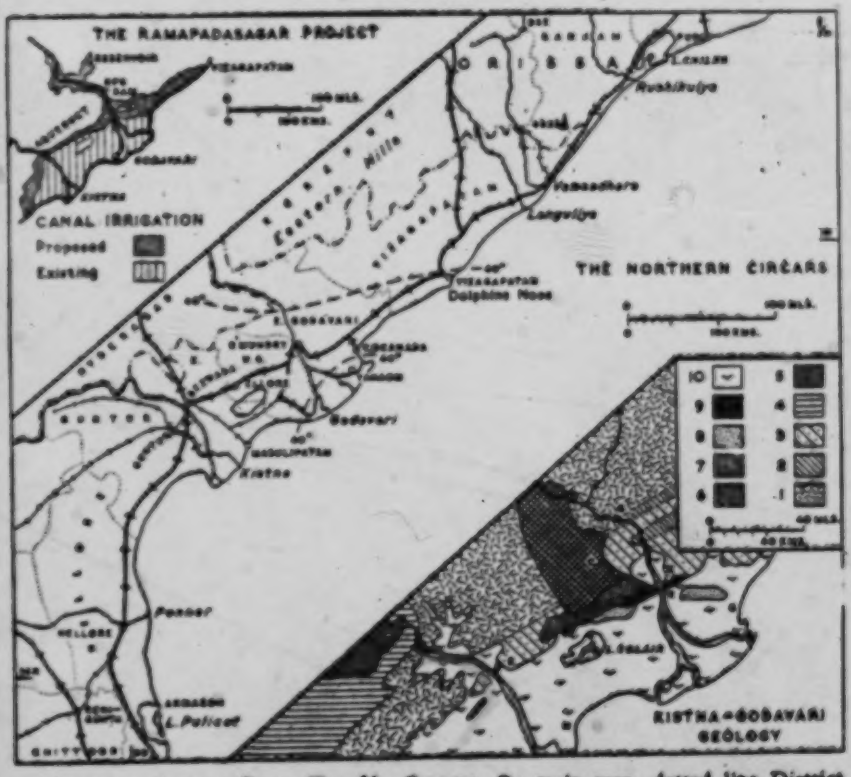

Fig. 140.—ANDHRA DESA: THE NN CIRCARS. On main map, dotted line District boundaries—K, Kistna, WG, W Godavari Dts; all railways ST, BG (thick line) or metre. *Geology*: 1, Archaean gneisses; 2, Chartsockites; 3, Khondalites; 4, Cuddapah; 5, Vindhyan; 6, Lower, 7, Upper, Gondwana; 8, Tertiary; 9, Deccan Lava outlier; 10, alluvium. G, graphite; K, kaolin; C, coal (doubtful value); other initials towns, as on main map.

31: Slater S-5 (1916-1917) 1918 AWI India
Telugu AWN

CHITTOOR DISTRICT.

THETTUPALLI.

[*By E. Krishnamurthi, Christian College, Madras.*]

Preliminary.—Thettupalli, belonging to the Punganūr Zamindari in the Chittoor district, is situated in a valley, surrounded by some rocky, and some gently sloping hills on three sides within a radius of 1½ miles, and on the north by hills more distant. The hills are not cultivated. Some have grass, some scrub jungle, some thick forest, about ten miles away there is dense jungle with tigers. It is on the same level as the Mysore plateau, about 2,000 feet above sea-level.

The total population of the caste village is 149—men 43, women 43, children 63 (36 males, 27 females).

Castes 11.—Brahman, Komati (Vaisya), Kapu (cultivators), Balija (cultivators), Dhoby, Karamala (Blacksmith), Boya (cultivating low caste), Yekili (low caste Muhammadan), Kummara (Potter), Muhammadan, Dommara. The Dommaras are travelling pedlars who also cultivate and manufacture country carts.

Caste.		Brahman.	Komati.	Kapu.	Balija.	Dhoby.	Karamala.	Boya.	Yekili.	Kummara.	Muhammadan.	Dommara.
Number of families		2	2	4	4	2	1	8	1	1	2	2
Individuals ...	Males.	1	2	6	4	4	1	13	1	2	3	4
	Females	2	1	4	7	4	3	11	2	2	2	4
	Children under 12.	3	5	8	6	9	1	12	4	3	7	4
	Total ...	6	8	18	17	17	5	36	7	7	12	12
Children living under 12 ...		3	5	8	6	9	1	12	4	3	7	4
Dead		...	...	2	6*	4	...	8	2	...	4	3

* All the six belong to one family. Seven were born, of whom 6 died and the remaining one is a baby 3 months old.

31: Slater S-5 (1916-1917) 1918 AW1 India
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242 [782] The people think that these are all visitations of goddesses and accordingly offer a sheep, or pig, or a white hen or cock as a sacrifice.

232 *Cattle diseases—Kurama.*—The ox or cow when it suffers from this refuses food, shivers, suffers as from cold. *Domma*—Shivering, swelling of the stomach and purging. *Chalidomma*—Swelling starts at some portion of the body, extends to the neck and proves fatal. *Nalupu jadyam*—Purging and dying. *Gundasala*—The heart bursts in this. *Musara*—Ulceration all over and refusal of food.

Medicines are prepared out of omum, assafœtida, turmeric, pepper, onions and like articles and some medicinal herbs found in woods and forests.

Up till now no assistance has been given by the Agricultural department.

313 Fuel is obtained from the jungle near by. Wood for building and implements is obtained from the Avulapalle forest, a magnificent forest abounding in good game, belonging to the zamindari itself. The distance from here is about a dozen miles.

342 *The village.*—The depressed castes live in circular thatched huts. Everything is dirty inside and out. The dwelling is circular consisting of but one room which serves for all purposes. Generally the diameter of the house is about 22 feet.

There are thirty houses in the caste village; three are terraced, none tiled, one earthen-roofed, all the rest thatched.

[437] The ryots occasionally exchange lands to get their lands continuous. Field huts are used only at harvest time.

463 [286] 465 *Subsidiary industries.*—There are no weavers at all now. Handspinning was once practised when cotton was raised locally, but abandoned about thirty-five years ago, because cotton is no longer raised.

Crafts.	Working time.	Earnings.	Remarks.
Blacksmith ...	About 75 per cent.	Rs. 40 or Rs. 50 per annum.	He does not work every month. It is at harvest times that he gets mamuls called *thiripanna* and *mera*. These amount to about three or four puttles; 1 putti = 160 Madras measures [i.e., 400 lb.—Ed.]
Dommara ...	Almost always.	Rs. 15 or Rs. 20 per annum.	Makes wooden combs.
Potter	Do.	Rs. 70 or Rs. 80 per annum.	Not only sells to others, but also gets the same mamuls as the blacksmith from the ryots at harvest time.

438 *Village trade.*—Wood required for agricultural and industrial purposes is purchased in the forests belonging to the zamindari above mentioned. Iron implements are purchased in Punganur, or Chouldepalli.

The nearest market is Kandur, a village 3 miles off.

Whatever is grown in the village and required for household purposes is retained by the villagers. The rest is all sold.

361 489 There is a local road which passes by this village running from Somala to Kalikiri. This local road connects with the trunk road running from Punganur to Chandragiri. The nearest railway

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station is Kalikiri, at a distance of 10 miles. The nearest commercial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

Economic condition.—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.*

Or a man may be given two annas and a meal.

Current prices—

Rice	...	...	...	8 local measures for a rupee	
Ragi	...	...	...	10	" "
Sazzulu	...	...	...	10	" "
Cholam	...	...	...	9	" "
Tamarind		...	...	As. 2–6 per viss.*	
Jaggery	...	...	...	As. 6	"
Chillies	...	...	...	As. 8	"

The village debt is estimated at Rs. 2,000.

There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†

There are only two families who have liberated themselves to a small extent from debt once incurred.

There is no Co-operative Credit Society.

Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.

Expenditure on religious festivals.—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.

Sanitary condition.—Neither malaria, cholera, plague nor small-pox are prevalent. For ordinary ailments people get themselves treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.

Though there are two Muhammadan families they do not observe purdah.

Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.

For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1¼ lb.; of rice, ragi, sazzalu or cholam about 1¾ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, Festivals.

31: Slater S-5 (1916-1917) 1918 AW1 India
Telugu AW17

MYSORE.

GOWNIPALLE.

[*By E. Krishnamurti, Christian College, Madras.*]

361 *Preliminary.*—Gownipalle, Srinivaspur taluk, Kolar district, Mysore, is situated in a low marshy district.

133 It has no forests or even jungle—only thick under-growth. No big rivers—only a stream about a furlong from the outskirts of the village. No hills near by. But about nine miles off there is a very big hill clothed with forest and abounding in good game.

162 *Population.*—Total population of caste village 417—men 119, women 133, boys 77, girls 88; homesteads 116.

[564] *Castes.*—Brahman, Komati (traders), Dhobis, Kammala (blacksmith), Bōya and Yekili (agricultural labourers), Kummara (potters), Muhammadan, Barber, Besta (labourers), Edigi-Gandla (oil-mongers), Sāthāni (non-Brahman temple servants).

Number of families and individuals in each caste—

Caste.	Brahmans.	Komati.	Dhobi.	Bōya.	Yekili.	Kummara.	Barbers.	Besta.	Kammara.	Edigi-Gandla.	Sāthāni.	Muhammadans.
Number of families.	11	...	..	14	1	1	5	6	1	1	2	30
Males ..	16	6	6	10	...	1	6	6	1	1	2	44
Females ...	24	10	6	13	1	2	7	6	1	3	1	45
Children. { Boys ...	13	6	2	9	..	3	3	8	1	3	1	23
Children. { Girls ..	15	7	4	8	...	1	4	7	2	2	3	25
Total ...	68	29	18	40	1	7	22	27	5	9	6	137

Paracheri—Population.—Total 126—men 41, women 40, boys 20, girls 25. Number of families 31.

Statistics of births and deaths—

Year.	Population.				Total.	Births.	Deaths.				Total.
	Men.	Women.	Boys.	Girls.			Adult males.	Adult females.	Children. Males.	Children. Females.	
1912	212	210	135	122	669	22	2	5	4	..	11
1913	192	201	111	120	624	24	25	13	6	6	50
1914	180	193	107	106	586	14	10	6	3	3	22
1915	160	174	97	113	544	26	2	2	4	1	9

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231 Horses are fed on grass and gram chiefly, sometimes also on oats and bran.

237 *Manuring.*—Nearly 90 per cent of the cow-dung is used as manure, the rest being used for household purposes.

Almost all the cattle urine is allowed to run to waste except trifling quantities used for household purposes.

241 The green manure chiefly used is the leaf of the Kanaga tree. Generally all kinds of green leaf are held to be good manure. This is obtained chiefly from the surrounding jungle, licences being obtained on payment of a fee to the Maharaja's Government. Sometimes topes are planted for the purpose.

No other kinds of vegetable manure are largely used. In some cases, for instance in the cultivation of sugarcane, the refuse left after the oil has been squeezed out from the fruit of the Kanaga tree is used.

232 Insect-pests and cattle diseases and the method of combating them are the same as in Thettupalli.[1]

361 *The village.*—The village occupies an area of 9·36 acres. The tendency is for the members of one caste to congregate together. For example all the Muhammadans live in one part of the village together. The Komatis live exclusively in one street.

342 The depressed classes live in dirty and squalid huts of but one room.

There are in the caste village 85 thatched houses, none tiled, 63 terraced; in the Paracheri, only thatched houses 31 in number. There are no gardens adjoining any of the dwellings. The fields lie adjoining and surrounding the village. The most distant field lies about three-quarters of a mile off.

There is a great demand for additional building sites.

435 If land is obtained direct from the Government a fee of ½ anna per square yard is charged, payable on sale. If dry land is acquired for the purpose from pattadars, the value ranges from Rs. 100 to Rs. 150 per acre. It is only near this village that the value is so low. Further up the value goes up to nearly Rs. 300 or Rs. 350.

463 *Subsidiary industries.*—There are only two pariahs who weave at all. They use two handlooms.

[281] No hand spinning is practised. Yarn is bought ready made. The other crafts are—

Crafts.	Average time.	Earnings per year.	Remarks.
Blacksmith.	The major part of the day.	About Rs. 300 a year.	He receives customary mamûls. At harvest time gets about 10 puttis of paddy. There are also inams in his name.
Potter ...	The major part of the day and almost throughout the year.	About Rs. 100 a year.	Do.
Carpenter ...	For the major part of the year.	About Rs. 150 a year.	No mamûls.

438 *Village trade—Purchase of commodities by the village.*—Wood for implements is got from the forests already mentioned. Iron

1 [See category 116, pp. 99-100.—Analyst]

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implements are bought chiefly in Chintamani, about 18 miles off, and also at Srinivasapur, about 14 miles off. 438

Articles of consumption are bought at the weekly fair held here on Tuesdays, also in Chintamani, Kothakota and some other places.

Sale of village produce.—The quantities produced here are: paddy 500 puttis,* ragi 200, † sugarcane to the value of about Rs. 1,500, other millets and pulses to the value of about Rs. 1,000. 433 [804]

Out of this whatever is required for household purposes is retained. The rest, more than 50 per cent, is sold away. The nearest market is Chintamani. Sometimes the grain is transported to Bangalore also.

There are about three local roads, one from Gownipalle to Addegal, a village 4 miles off, one from the village to Manchinillakota, a village 6 miles off, and the other up to Todigol, 6 miles off. Another short road running for three miles runs up to the Mysore frontier. On the other side is British territory and there is no road further up. The local road to Tadigol connects with the Bangalore-Cuddapah road. The nearest commercial centres are Chintamani and Bangalore, accessible by the said road. The nearest railway station is Srinivasapur, about 14 miles off, reached by road. 491 361 [498]

The fair that takes place here every week is a big affair. People from very different parts come here. The fair is nominally held on Tuesday, but it generally extends from Monday to Wednesday. The chief business is carried on in stock, especially sheep and goats. Business in these is carried on to the extent of Rs. 4,000. They are chiefly sent to the Kolar Goldfields for slaughter and consumption. 543 438

Economic condition of village.—The customary rates of wages, in money, are from 2 to 3 annas per day, for a man; and 1½ annas for a woman; in kind, 2 seers of ragi, or 3 seers of paddy to a man, 1½ seers of ragi or 2 seers of paddy to a woman. 465

The current prices of staple foods are— 435

Rice	...	..	...	8 Mysore seers for a rupee.
Ragi	...	...	...	28 " "
Sazzulu	...	...	...	20 " "
Cholam	...	...	...	14 " "
Tamarind	...	...	...	Re. 1 for a maund.
Jaggery	...	...	...	Rs. 2 "
Chillis	...	...	...	Rs. 4-8-0 "
Dhôll	...	...	...	8 seers for a rupee.

About four or five families have made savings to the extent of Rs. 5,000, but on the other hand others have contracted debts to the extent of Rs. 10,000. Owing to scarcity of rains and failure of crops the people have been obliged to borrow heavily to meet current and occasional expenses. 454 426

There are practically no families who have liberated themselves from debt. While paying off old scores they borrow in new places.

There is a co-operative credit society. The capital is subscribed in shares of Rs. 10 each payable in twenty monthly instalments. 453

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* [Weight about 89 tons, value about Rs. 10,000.—Ed.]
† [Weight about 43 tons, value about Rs. 4,000.—Ed.]

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KISTNA DISTRICT.

VUNAGATLA.

[*By K. S. Narayana Murti, Christian College, Madras.*]

361 Vunagatla, in the Yernagudem taluk of the Kistna district, is an upland village, four miles distant from Nidadavolu, an important centre of railway and river traffic. On one side it is bounded by the high road from Nidadavolu to the Godāvari Agency, on the other by a great sandy tract filled with palmyra trees. The 132 climate is extreme, the unbearable heat of summer being followed by the excessive rains of the rainy season, and the extreme cold of winter. It is a purely dry village, depending entirely on the annual rains.

161 *Population.*—The population has been increasing steadily since the first census.

Census.	Population.	Census.	Population.
1871	1,237	1901	2,150
1881	1,567	1911	2,519
1891	2,017		

Brahmans and Vaisyas are increasing, and so are the Sudras, who are temperate and simple and hardy in habits. The rate of mortality is high among the Pariahs and washermen and other low castes.

163 The official figures of births and deaths cannot be entirely relied on. They are, for 1911—15, as follows:—

Births.

Year.	Males.	Females.	Total.
1911	33	52	85
1912	55	49	104
1913	49	49	98
1914	48	52	100
1915	41	52	93
	226	254	

165 *Deaths.*

Year.	Cholera.	Small-pox.	Fevers.	Respiratory diseases.	Other causes.	Men.	Women.	Children under 14.	Total.
1911	226	...	42	...	28	71	88	137	296
1912	...	...	48	...	47	30	24	41	95
1913	...	...	62	3	2	18	20	29	87
1914	6	8	62	4	18	33	40	25	98
1915	...	112	41	17	13	53	49	81	183

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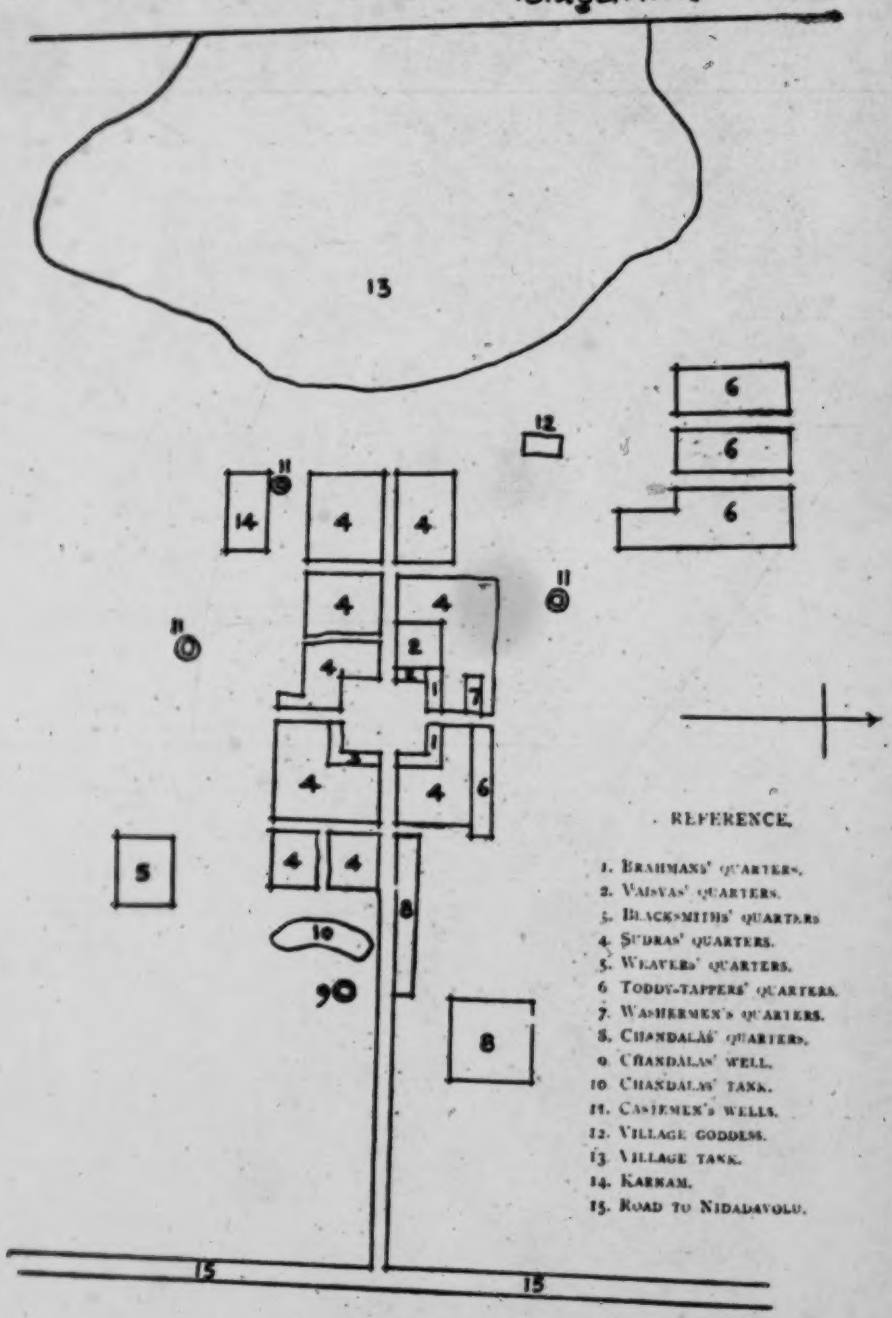
361



REFERENCE.

1. Brahmans' quarters.
2. Vaisyas' quarters.
3. Blacksmiths' quarters.
4. Sudras' quarters.
5. Weavers' quarters.
6. Toddy-tappers' quarters.
7. Washermen's quarters.
8. Chandalas' quarters.
9. Chandalas' well.
10. Chandalas' tank.
11. Casteless's wells.
12. Village goddess.
13. Village tank.
14. Karnam.
15. Road to Nidadavolu.

MAP OF VUNAGATLA.

[facing p. 111]

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241 435 No exact accounts are possible, for the ryots do not keep any record of them.

Items.	Rs.	A.	P.
2 Bullocks, for keep... ... ... (The figures given by the four ryots were Rs. 75, 80, 90, 80; two cows also are maintained out of this.)	80	0	0
2 annual servants (Rs. 50 and Rs. 25 respectively)	75	0	0
1 plough, its necessary implements	2	0	0
" charges for making it	2	0	0
Seed for two crops	28	0	0
Coolies to weed two crops	40	0	0
Coolies to harvest it (some say even Rs. 20) ...	15	0	0
Government tax at Rs. 1-12-0 per acre	17	8	0
Rent, if the land is leased, at least	100	0	0
Perquisites at harvest time—			
to the head servant one bag	7	0	0
to the second servant half a bag	3	8	0
to the village barber three or four seers (at 8 seers per rupee)	0	8	0
to the washerman...	0	8	0
to the shoemaker, 16 or 20 seers	2	8	0
to three village servants, 2 seers each	0	12	0
To manure the fields in summer with rented flocks of sheep and goats, as is the custom, for eight or ten days at an acre a day; the tenant takes three-fourths of the milk on such days ...	35	0	0
Other agricultural implements (even higher) ...	5	0	0
Other repairs of the field, such as digging up the soil, etc.	5	0	0
Total expenses for ten acres ...	424	4	0

[132] During the last two years there were excessive rains; crops failed badly; there was double the expenditure for useless plants; the cultivators had to sow three times, so that the average expenditure for seed was trebled. Such extraordinary expenditures are frequent. But assuming the season is favourable the utmost that the cultivator can get is—

	Rs.	A.	P.
40 bags of paddy at Rs. 4½ per bag	170	0	0
20 bags of gingelly at Rs. 7½ per bag	150	0	0
30 bags of cholam at Rs. 6¼ per bag	187	8	0
20 bags of Bengal gram at Rs. 8-5-4 per bag ...	175	0	0
20 bags of red gram at Rs. 7½ per bag	150	0	0
Black gram	8	0	0
Total ...	840	8	0

The average crop is Rs. 560 or Rs. 600 per annum. The cultivator can moreover earn in summer 90 or 100 rupees by letting out his cart to convey jaggery.

361 The area of the village-site is 33 acres 32 cents. The dwellings of the depressed castes, about 125 in number, are crowded

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together on the northern and north-east sides of the village. On the northern side, but apart from the village, crowded together in irregular muddy streets of obnoxious smell are the houses of the washermen (70 houses) and the toddy-drawing class (150 in number). All are thatched with palmyra leaves. It is difficult to go into the midst of these huts because of the bad smell. 361 [342]

There are 271 houses in the caste village according to official information, actually 350; 125 in the paracheri.

The village is rather crowded and there is no space for gardens. There is much demand for building sites. There are extensions on the north and south sides into the fields. Some houses contain even two or three families crowded together. From Rs. 2 to 3 per square yard is paid for house-sites. Some of the cultivated land is distant 5½ miles from the home of the cultivator. A hereditary disposition to hate changes, as well as party feelings, and suspicions of inequalities, prevent the ryots from exchanging to get their land continuous. Field huts are used, but mostly for the working seasons only, and are not permanent. [578]

Subsidiary industries.—At the time of the 1891 census there were 69 weavers; in 1901, 17; in 1911, 12; now there are only three. Foreign yarn of 10, 20 and 40 Nos. is purchased from fairs held at Nidadavolu, four miles off. The cloth woven is a very rough sort, used by the very poor classes; 75 per cent of the people prefer and use foreign goods. The implements are of the ordinary country type and of primitive nature. There is no co-operation among the weavers. They are unable to face the mill competition. As they find little demand for their goods, they are frequently forced to go away as agricultural labourers, and practise weaving only as a hobby for leisure hours. A weaver with five sons, as a rule, sends four of them to agricultural work and only one to his own industry. Till 10 years back 95 per cent of the population used to wear the village cloth. Now 75 per cent prefer and use foreign clothing. Two weaving families recently went to Rajahmundry as factory coolies. Ten years ago, many women of low castes used to practise handspinning. A little cotton was grown in the village up to 1912, but latterly it was sold for higher prices than the spinners could pay. 286

Economic condition of the village—Rates of wages.—Labourers are employed for the day or for the year. In the latter case Rs. 25 per annum is paid to boys and Rs. 50 per annum to men. For daily labourers the wage is three to four annas to men; 1½ to 2 annas to women; 1 to 1¼ annas to children; this may be paid in grain or money, or half in money and half in grain. The only perquisites are at harvest time. Thus for each crop, the yearly labourer receives 8 or 12 seers; on the whole 1 bag nearly. In festivals, they are given only meals and nothing more. 465

Current prices— 435

	Rs.	A.	P.
Paddy per bag of 166 lb.	5	8	0
Cholam "	9	1	6
Gingelly "	12	8	0
Red gram "	8	6	0
Kambu "	9	6	0
Soap nuts "	7	8	0
Ghee, per tin...	18	0	0